

"CONFORMED TO CHRIST."

Methinks I hear the reader say, "Ah, here is another lecture on purity of life." But wait a moment. Mayhap there is in the text more than some men would perceive.

The text that is in our minds is in the first chapter of Ephesians. There we are told that God has "predestinated us to be conformed to the image of his Son." What is the image of his Son? In the same chapter Paul tells us that God "raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principality and power . . . and hath put all things under his feet, and gave him to be the head over all things." This is the "image of his Son." And to this God has predestinated us who believe.

1. Can it all be true? Is such glory as this in store for me? In the twenty-fifth of Matthew, Christ says that at the last great day, he will invite all the redeemed to seats on his right hand. Does not this mean just the same thing? He who sits on the right hand has not indeed the same, identical, glory, but certainly the image of the glory. And in this invitation every believer has a share. Is it worth having?

Consider for a moment the greatness of that glory. We used to sing, "I want to be an angel," but as we read this text we find that our place is to be "far above all principality and power." Higher than the angels is our place in the kingdom of heaven.

But there arises the question, What are the elements of the glory of Christ? Upon what is his glory founded? The glory of Washington is based on his faithfulness and self-denial during the Revolutionary War. So the glory of Christ is based upon his faithfulness during his period of trial on earth.

In Revelation we read the ascription of glory by the Redeemed, in these words, "Thou art worthy to take the book, for"—note the force of the word "for"—"for thou wast slain" and because thou "hast redeemed us by thy blood." Those singers understood that his glory is the outcome of his work on earth. If therefore we would be conformed to this image, we must be sharers of the grounds of his glory. This includes—

1. His love. We are to be conformed to the standard of his love. The one chief glory of God is love, and the love of Christ, the Redeemer, is even more conspicuous than the love of the Son of God. Are we making ourselves perfect in love?

2. His self-denial. The chief glory of Christ is because he "made himself of no reputation," and "for our sakes he became poor." His glory comes out of his self-denials; our glory must come from the same source.

3. His sufferings to save others. In the second chapter of Philippians we read that because he became obedient even unto death, the death of the cross, "therefore" God hath highly exalted him. Sometimes we groan under sufferings, simply forgetting the fact that sufferings are the stepping stones to the seats of glory, to which we are called.

4. His holiness. If the life of Christ had been stained with any sin, all this glory would have been marred. In order that his love and self-denial and his sufferings should shine, it was imperative that his life should be without stain. Is it not true also of us? If we would

be partakers of his glory, we must keep our characters like that of our Redeemer, absolutely pure.

5. His submission to his Father's will. Over and over, we read of Jesus as suffering disappointments. Read especially the eleventh of Matthew, in which Jesus recounts his disappointments, till he concludes with the words, "Even so, Father, for so it seemed good in thy sight." To this also, must we be conformed if we would "be changed into the same glory."

But when we have followed these steps, then it shall be ours to meet him when he comes in his glory and to sit with him in his glory. "In the regeneration, when the Son of man shall sit upon the throne of his glory, then shall ye also sit upon twelve thrones, judging the twelve tribes of Israel."

THE CHAPMAN-ALEXANDER MEETING IN RICHMOND, VA.

It is in midwinter, January 6 to 24, that the evangelistic campaign is in progress, with rain, sleet and cold. Preparation there was in the cordial co-operation of all Protestant churches and ministers, in thorough organization, and in a hundred household prayer meetings, simultaneous, once a week for a month before. The evangelistic corps numbering about twenty-five preachers, singers and workers, came, with Dr. G. Wilbur Chapman and Mr. Alexander, the great leader of song, at the head.

At the city auditorium Dr. Chapman preaches each night to three or four thousand, and Mr. Alexander leads a fine chorus of a hundred or more, who lead the great assembly in gospel songs that are new, but easily learned. And Mr. Naftzger sings in solo with great effectiveness.

Simultaneously in six large churches in all sections of the city and in Manchester evangelists preach to assemblies, often with overflow meetings in other churches. Dr. Chapman preaches at 10 a. m. in large central churches—the Centenary Methodist, St. Paul's Episcopal, and the Second Presbyterian—to overflowing congregations, with many to hear who could not attend the overcrowded night meetings.

Personal workers, who are ministers, church officers, Sunday school teachers, usually persons of maturity and character, under the guidance of Mr. and Mrs. Norton, are in every meeting to watch for souls, to lead the inquiring and to gather cards with names and addresses. Mr. and Mrs. Ashe devote themselves to work in missions among the lower classes and preaching at shops, in saloons, billiard halls, in prisons and reformatories.

The Gospel has been preached at all of these many meetings without levity and without denunciation. There is no criticism of ministers and churches, but everything is done for the support of the pastor and the strengthening of the churches. It is the same Gospel message needed by all, rich and poor, high and low, of sin, of God's hatred of sin and mercy to the sinner, of the divinity of Christ, of the Atonement of the Cross, of repentance and faith, of regeneration by the Spirit of God. The Word is magnified, and divine authority declared.

A meeting of marked power was the luncheon-reception given by the business men of the city to Dr. Chapman and his corps of assistants. The mayor of the city, the governor and lieutenant governor gave hearty approval of